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Henry Davidson

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# EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

VOL. I.

WHITE PIGEON, MICH., APRIL 1, 1888.

No. 8.

For the Evangelical Visitor.

## CHRISTMAS AND FUTURE EVENTS.

Upon this day a son was gave  
Of whom we often tell;  
He came into this world to save  
Us mortals here from hell.

But, oh, when Herod that great king  
Of all these things had heard;  
Just then his trouble did begin:  
We read it in God's word.

But when he was in Bethlehem there,  
Men came from other lands;  
And gifts,—gold, frankincense and myrrh—  
They gave with open hands.

We look far back, oh Time! in thee  
To see where He was laid;  
And in a manger there we see  
That happy little babe.

Behold the Lamb of God who came  
Into this world below,  
To take away the sins of men,  
So they to heaven could go.

Behold Him there in Jordan's tide  
With John, that holy man;  
Right there our Savior was baptized  
To fill the Lord's command.

Gethsemane, that mournful place.  
We see our Savior there,  
Bowed down upon His careworn face  
To God in Solemn prayer.

And though they killed the Prince of Peace,  
And Him they crucified;  
Yet no revenge, nay, not the least;  
"Forgive them," thus he cried.

JONATHAN LYONS.

Victoria Square, Ont.

For the Evangelical Visitor.

## OBEDIENCE.

"And he took the book of the Covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient." Ex. 24:7.

While time and eternity roll on with an unmeasured pace, we look to the right and the left, but the space we have crossed seems to be very short, or in other words the flight of time seems to be unnoticed. And while we look around us, we see that all things are but transient; and sooner

or later will have an end, and the people of this generation will have gone the way of all the earth whether they are prepared or unprepared. We are made to realize that we are but poor, unworthy and undone creatures, hastening on to eternity as fast as the wheels of time can carry us. It seems but a few days since we were children under the parental roof, being cared for by their kind and loving hands. But where are those hands that administered to our wants? and where are we? Alas! we have been carried out into time, some only a few years, and others farther; and our welfare so far as human agency is concerned rests upon our own shoulders. Perhaps father and mother have been called from this stage of action to that which is unknown; perhaps kind brothers and sisters have parted, some to the far east and some to the far west; perhaps we have parted from kind friends. It seems that everything has been changed. As we go the rounds of this life, we pass the graves of those who were once in our midst, who gave to us many good instructions, and to whom we made promises respecting our souls' welfare. And as we look at the marble slab that stands at the head of the grave, we look upon it as marking the last resting place of one who lived a godly and obedient life, and at last died in the triumphs of a living faith.

Many are the thoughts which revolve in our minds in reference to obedience, to time, to eternity; but the grandest thought is, that obedience to God's laws in time will result in happiness throughout eternity. In reference to time we notice that eighteen hundred and eighty-seven years, according to modern reckoning, have fled since the *Son of man* came into the world to seek and to save the lost; and now we are ushered into the commencement of another. It is the time when a great many vows are made in reference to our soul's welfare; and we are trying to put to practice what we have promised, but oh! how weak we find ourselves in the fulfillment of those vows without the aid of our di-

vine Master! We have vowed to live a life more obedient to the will of God, and time will tell what the result will be. As yet we feel our insignificance in the service of the Lord; but we "believe that he is and that he is a rewarder of them that diligently seek him," Heb. 11:6. If we fully trust Him, He will give us grace sufficient to develop the talent He has given us, and will enable us to obey and follow Him, and through His grace "will make us conquerors through him that loved us and gave himself for us;" and He will enable us to persevere on until we all come in the unity of the faith and of the knowledge of the Son of God unto the measure of the stature of the fullness of Christ."

In order to yield obedience, we are at this time making a feeble effort at writing; thus discharging what seems to be a duty resting upon us. And we feel free, only when we yield obedience to divine requirements as all true followers know for themselves, no matter whether it be toward God or man. We feel our talent is small, but we claim at least one talent, and we believe by yielding obedience, God will give us grace to increase our talent and thereby we shall be edified, and God will be glorified; and in this as well as in all other undertakings, we ask for divine aid, and hope we may not be misunderstood in our motives or expressions, only that God's will be done.

There are perhaps many people who feel their unworthiness and unfitness to meet the divine approbation, but after we receive the evidence of divine acceptance of Him who doeth all things well, and have laid our hands to the plow, let us not look back, knowing the reward for so doing. But let us even look forward to a bright future, being obedient and remembering that "by grace we are saved through faith; and that not of ourselves it is the gift of God. Not of works, lest any man should boast." In the Parable of the talents we find the result of yielding obedience to the will of God very clearly

illustrated. Although that time is past more than eighteen hundred years, yet the lesson taught by it reaches us to-day as well as when Christ was on earth if we put to practice what we know and what they are intended to teach. Standard authority says there is great uncertainty in regard to the value of the talent here referred to, but the value is not now the object. The talent which the Master gave to His servants is figurative of the talent our Heavenly Father has given us; and as the ruler gave to his servants different numbers of talents, so our Omnipotent Ruler has given to us different talents, and qualifications, 1 Cor. 12:28—30. We notice that our great Ruler has given us talents to be used in various ways, according to His command; and in reference to the reward for using them or obeying His commands, we notice the reward does not depend on the number of talents we possess, but upon the obedience rendered to the Master. So then it would seem that if we would at last receive the reward of life everlasting, it would not be according to the amount of wisdom or knowledge we possess, but the faithful manner in which we put to use our opportunities, that by the grace of God we would be enabled to do God's will. The conclusions we may draw then, are these: Whether we have one or two or five talents, if we are faithful and obedient to the Master, we shall receive the reward of the inheritance; "for we serve the Lord Christ." It is an investment that we should all make, and a work for all to do who would desire to gain the haven of rest. Each must do his own work, must work out his own salvation, regardless of the amount of wisdom he may have; and it is a work which must be done against all worldly inclination, no matter what may present itself. Self must be denied, the old man must be crucified with the affections and lusts, and the new man put on, which is created in righteousness and true holiness. Then, and only then can we say,

"All my trust on Thee is stayed,  
All my help from Thee I bring;  
Cover my defenseless head  
With the shadow of thy wing."

As we go along through this life, we see many things occurring which ought not so to be; but there is nothing to be gained by continually stumbling at them, rather let us render obedience to God in our

own case; then if we should hear others use unbecoming language or do improper deeds, we should kindly remind them of their errors and try to lead them in the right way. No matter how small the duty may be; yet it is incumbent on us to obey the teachings of inspiration. James says, "Therefore to him that knoweth to do good and doeth it not to him it is sin." It would seem that if our knowledge was sufficient to remind us of the evil or sin, by the grace of God it would be sufficient to enable us to point out those evils to others and be a means in the hands of God of leading them into the pathway of duty, and by the help of God to resist the temptation to evil that so often presents itself to the thoughtless and wicked.

Therefore remembering that in union there is strength let us with one accord labor for the upbuilding of Zion and the salvation of souls, remembering in the language of the Poet that,

"After warfare rest is pleasant,  
Oh! how sweet the prospect is,  
Though we toil and strive at present;  
We should not repine at this."

Potsdam, O. HARVEY MILLER.

For the Evangelical Visitor.

### NOT ONLY SEEK, BUT STRIVE.

The evangelist informs us of a certain time when Christ was journeying toward Jerusalem and passing through the cities and villages teaching, as His manner was, one said unto him, "Lord, are there few that be saved?" To which our Savior firmly answers. "Strive to enter in at the strait gate, for many I say unto you, will seek to enter in and shall not be able."

Our Savior has confirmed, in all His teaching, those things which God by the mouth of His Holy Prophets had spoken concerning Him. Luke 1:70. God is the author and originator of all things, the source from whence all things have come; consequently He knew just how to bring His work into order, so that it would be available to a poor, fallen, and lost humanity. The question asked by that one, who no doubt heard and saw the wonderful works of our Savior—"Are there few that be saved?"—may have been prompted rather by curiosity to hear what he would answer him, as men are possessed more or less with a curious spirit to inquire into other people's affairs more than into their

own. Even as Peter, when the Lord bade him "Follow me," Jno. 21:19, inquired, "What shall this man do?" The Lord answered, "What is that to thee?" As much as to say, that it should not concern us what the Lord's design is in anything that He has commanded (for there are no non-essentials in His commands), or how it may apply to other people; but it is more important for us to inquire, "what wilt thou have me to do? If the unconverted world could be made to feel the importance of their life in this world, for the purpose of working out their own salvation, Phil. 2:12; and the necessity of making the above inquiry; the answer could be very easily given in the language of divine inspiration, Acts 16:31; 2:38,39.

But however great may be our desire that all men should share the blessing of God, which He has bestowed upon us by His Son, to our sorrow we find many, even of those who are near and dear unto us, without the Ark of safety, traveling on the downward road to ruin.

We often feel concerned in the welfare of their souls, but we cannot reach them by our sympathy, till God touches their heart and presses home His word; and even then the language of their hearts often is: I am not quite ready yet, "a little more sleep, a little slumber, a little folding of the arms to sleep." Why is this so when the Lord of glory bids you to "Strive?" Because they are not quite willing to submit to the word of God, and the teaching of His spirit. Surely every rational being ought to take heed to our Savior's cutting answer, to the inquiry—"Are there few that be saved?"—Our Savior does not limit His power to save; neither does He say, there will be few or many, but he makes His appeal a personal one. "Strive" thou, "to enter in."

How shall we then present ourselves before the Lord that our striving may not simply be seeking? To strive means to work, to put forth effort, Matt. 20:6; 21:28; Ezek. 33:15, 19. Man must co-operate with God. When His spirit strives with us, we must strive also, and obey the teaching of inspiration which will lead us aright. For our Savior says, "He shall take of mine, and shall shew it unto you," which means the opening of His word to our understanding, and the revealing of Himself unto us in His word—which is truth. And if we follow in that, it will lead us out of this world of sin and

bring us into His Kingdom, or Church, which He came to establish upon the earth, and of which He was and is the head. Eph. 1:22; 4:15; Col. 1:18. If we wish to obtain an earthly possession, we must observe the law by which the same is governed, and get it by lawful purchase: then it is ours, Gen. 25:10; 49:30. Paul informed Timothy, that "if a man strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. 2:5. We do not believe that our Savior intended to teach us to be careful about earthly things. But that we should take the most earnest heed to obtain a true membership in His Church,—without which we have no promise of salvation, which the term "enter in," implies. If there were salvation without, why bid us to "enter in?"

He has also given us in His word the condition by which we can enter in. He said to the proud unbelieving Jews, "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me." The Scriptures teach us to come humbly before the Lord, and He will exalt us to enter in by the door, Jno. 10:1, 2. I am not going to intimate that the door, or strait gate, is a small, narrow aperture—as sometimes represented, that the traveler, in order to enter, must first divest himself of his cumbrous garb, and with great difficulty force himself through the "strait gate;" and then again—as we too often see it,—take up the whole pack of worldly mindedness, and carry it on through life with a "name that thou livest and art dead." We too often see this in the more fashionable churches—that the new converts become more fashionable, put on more pride and showy attire after entering into and becoming members of the church, than before. "These things ought not so to be." But when we, "enter at the strait gate," we should enter in an upright position, not only in body but in heart. With our eye directed to Him who "hath power to save to the uttermost, all that come to God by Him;" and leave all our vanity and pride on the outside of the gate, or door by which we enter, to follow Christ our Savior, even according to His example, which He has left us, Matt. 3:13, Mark 1:9, and Luke 3:21, and thus "put on Christ;" Gal. 3:27, and then arise to "walk in newness of life." Then when our course is finished 2 Tim. 4:7, we can

have hope also of entering in "through the gates into the city," the new Jerusalem and be forever with the Lord.

D. HEISE.

*Clarence Center, N. Y.*

For the Evangelical Visitor.

## EDUCATION AND RELIGION.

### THE SCHOOLS OF THE PROPHETS.

Moses, himself the author of the Pentateuch, or first five books of the Old Testament, with characteristic modesty says nothing about his own education; that is left for the New Testament writers. Likewise the Companies, or Schools of the Prophets are referred to only incidentally; but enough is given to enable us to form some idea of their character and aim.

The priesthood had become degenerate during the time of the judges and was no longer effectual in influencing the people through its ceremonies, previous to the time of Samuel. The sons of Eli present an example of the condition to which it had fallen. In order to remedy this evil, Samuel, one of the most perfect characters of the Old Testament, instituted the Prophetical Order, thus effecting a reform in the sacerdotal ranks, 1 Chr. 9:22; and gave them a position of importance never before held.

For this great work, Samuel is spoken of in connection with Moses in Jer. 15:1; Ps. 99:6; and is especially mentioned as originator of the order of prophets: "And all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days."

That he might establish this order on a surer basis, he instituted the Schools of the Prophets, the members of which were called the "sons of the prophets." There were schools of this kind at Ramah, Bethel, Jericho (1 Sam. 19:19; 2 Kings 2:3, 5), and other places. The number of students seems to have been large if we may judge from references made concerning them. When Jezebel ordered the prophets to be slain, Obadiah hid one hundred in caves; again four hundred are mentioned in 1 Kings 22:6.

There seems to have been no limit to the length of time they remained as students, in fact once a student, they were such during life; even their families seemed to have had a claim upon the "master"

of the school, 2 Kings 4:1. As to what their education consisted in, the Scriptures do not say; but there is good reason for supposing that they studied poetry, music (David appointed some especially for this purpose), the law, and such things as pertained to their religious duties. To belong to the School of the Prophets, however, did not necessarily imply that they were endowed with the prophetic gift of predicting future events; in fact only sixteen are mentioned in the Scriptures as being thus favored by the great Master, of which Isaiah, Jeremiah, Ezekiel, and Daniel are considered the greatest. Nor was it necessary to belong to one of these schools in order to be thus favored; but it is quite probable that nearly all of the prophets and sacred writers were thus educated. The words of the prophet Amos seems to prove both the exception and the rule. He says: "I was no prophet, neither was I a prophet's son; but I was an herdsman and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and the Lord said unto me, go prophesy unto my people Israel." He means to say by his language that he neither belonged to the regular order of prophets nor was versed in their duties. Had it not been the custom for the prophets to belong to those schools, he would probably not have expressed himself thus.

Whether the students from these schools were engaged in special service or not, their studies prepared them at least, for a general oversight of the morals and the religious duties of the people, and made them proficient in the laws and its requirements; and raised their spiritual condition, so that from the time of Samuel to the end of Old Testament times, there never was wanting prophets to warn the people of their sins. This included a period of about 720 years, from 1120—400 B. C. While in the short period of 371 years previous to the time of Samuel, the priesthood had fallen into great disorder.

We no doubt, owe to the work of these schools the beauty of the language of the Old Testament Scriptures, the perfection of which has never been surpassed. Its poetry and song, the inspiring utterances of the Psalms, and the perfect adaptation of the language to the thought expressed suited to all ages and all classes of people, have been the wonder and admiration of all.



We would not wish to detract one iota from the fact that the Scriptures were written at the dictation of the great Master; but yet may we not say that they bear the impress of the human composers in the manner of expression? No one will deny that, while God reveals His will to man, He generally allows the character of the agent to be plainly visible in all his actions; for while we are confronted with a great many characters in the Scriptures who appear to be raised up by Jehovah for a special work, yet each one has a striking individuality. If this is the case in their deeds, why not in their words?

It may be argued that David, "the sweet singer of Israel," was not a member of the School of the Prophets, yet he was the chief Psalmist. There is no doubt that David was especially gifted as a Psalmist, but while a fugitive from the hands of Saul, he spent a great deal of time with Samuel at Ramah, 1 Sam. 19, when there was a company of prophets; and what would be more natural than that he should there improve those talents with which he was endowed.

For the Evangelical Visitor.

### WHAT IS CONSCIENCE?

Conscience is an agency through which appeal is made to our highest understanding of right and wrong.

Conscience is a faculty of education, and a great power in self-government.

Conscience is the same in principle, in every rational human being whether civilized, or uncivilized, depending on its education for results.

The mind is the former,—conscience the latter, in the economy of our being, and tends toward the highest center of our religious and moral natures.

Conscience may be seared, or evil, hence not capable of performing its vital functions either morally or spiritual.

Conscience, when in a normal state, will not usurp authority over divine revelation, but with the Christian will be in humble submission to the same.

Conscience is a witness testifying to the correctness, or incorrectness of our actions.

Conscience is the umpire of the soul, authorized by the Creator; and when not rendered powerless by disobedience, will serve as a guide and a safeguard.

Belle Springs, Kan. JESSE ENGLE.

For the Evangelical Visitor.

### MISSION WORK.

H. N. ENGLE.

(Continued.)

#### GENERAL MISSION WORK.

Although the commission was given to "begin at Jerusalem," yet in the order of things, the decree of Almighty was not to bind the messengers within those limits.

Matthew's record is: "Go ye therefore and teach all nations." Matt. 28:19. Mark says: "Go ye into all the world and preach the Gospel to every creature. — And they went forth and preached everywhere." Mark 16:15, 20.

By Luke we have: "And that repentance and remission of sins should be preached in His name *among all nations* beginning at Jerusalem; *and ye are witnesses of these things.*" Luke 24:47, 48.

The above are accounts given by witnesses, with the exception of Luke, who undoubtedly received his account from the witnesses' own lips. From the above we must *reasonably* conclude that a general commission was given to the General Church of Christ. From the accounts given in the New Testament, and also records of the early Church, which are not of a little importance, we can infer that the disciples and early church-fathers were earnestly engaged in carrying out this commission; some even to their utmost capacity; *the Lord working with them.* We take notice that Paul was so earnestly engaged in the cause, that, in one series of meetings, the great mass of people in Asia had access to the Gospel message. But we can also see, that as the Church has moved along with the tide of time and civilization, it has become too careless in relation to the commission. If the Church had continued in its "pure zeal," and "first love," the "message of salvation" would undoubtedly have reached the hearts of many who now sit in darkness and in the shadow of death. But it was predicted of the fall of the church, which departed from simplicity and purity; which instead of being clothed in linen, "pure and white," had corrupted its garb with purple and silk and scarlet; instead of "going forth," we believe many sat on their lees, being so enveloped with the odors of merchandise and trade, that the

commission had to become a secondary matter, yet we believe that even through all the dark ages, many men laboring under *spiritual pressures*, and having their hearts directed by Providence in the moves of civilization and emigration, have "gone forth," (as Abraham of old) under the direct supervision of God Himself.

Let us right here allow a reflection of the course of Abraham to be cast on our minds, and see, whether "all the inhabitants of the earth are reputed as nothing;" whether the "Lord doeth according to His will, in the army of heaven, and among the inhabitants of the earth;" whether any can stay His hand, or say, "What doest thou?" in way of preparation for a series of plans to be carried out, that the nations may run unto Him, and that the Gentile powers might be convinced of a "supreme being," confessing that the Most High ruleth in the kingdom of men," and even when gathered together against his Christ, cannot prevail.

God's love is unbounded; His wisdom is holy; His thoughts are high as heaven. Abraham was born in the land of Chaldea, in that great plain running to the extent of about four hundred miles along the Euphrates river where man had probably attained to the highest type of ancient civilization. Abraham was a man of wealth, and he undoubtedly had access to all the improvements of his age and nation. He had moved with his father to Haran, probably still within the limits of the Chaldean country. Here his father died.

Then in the Providence of God, it was said: "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee." By faith he obeyed; he went out *not knowing* whither he went. He *might have* enjoyed himself in the land of his nativity; his family might have moved in the highest circles of life, lived in palaces, and who knows, but that his off-spring may have marked well the society of astrologers, magicians, and soothsayers in an idolatrous nation. Heb. 11:15. But we do not learn that he excused himself. His call was a "work of faith." It is not unreasonable to suppose that some of his kindred mocked and sneered at the idea of Abraham's move; and some may even have called him anything but a man of

wisdom. But the wisdom of God was set on having a peculiar people, a nation sanctified for His special use, that the promise of His love might become fulfilled. He had found an instrument (Abraham) who was ever ready to move, live, and sacrifice at His indication. He sojourned in a strange country, dwelling in tents, (probably the simplest form of dwellings among civilized nations) having faith in the promises, "*He looked for a city which hath foundations*, whose maker and builder is God.

We find the Scriptures well-marked with like instruments, in different forms—men who allowed themselves to be used as instruments alike in private and public life. Moses was a man who chose rather to suffer affliction with the children of God, than to enjoy the pleasures of Egypt. He was faithful in all his house; and the nations were made to acknowledge the power of Israel's God. Jonah was sent to a people who were not (directly) God's people, to bring a message to the conviction of sin, and consequently a hope of deliverance.

The predictions, messages, and invitations of the prophets were not (as many through ignorance too frequently believe) only to the chosen people or nation of Israel, but the prophets wrote, spoke, and undoubtedly preached many things which directly concerned the idolatrous and wicked nations which existed in their day; and, it is marvelous to notice with what apparent providential direction the nations were concentrated to one language and government, as preparatory to the reception of the "Glad tidings of Salvation."

But lost opportunities are lost forever. The Church is responsible for the spread of the Gospel. The Church is entrusted with a commission; and woe to her if she buries the talents entrusted to her in suppressing the cause of the Christian religion. How much more Christian activity would be not only allowable, but also manifest, if men would, as Paul, take pleasure in infirmities, in distresses, in necessities, in reproaches, in persecutions, *for Christ's sake*, carrying the glorious light of the Gospel into the "regions beyond." How many places, even in our civilized nation where men can be found, as on the mountains gone astray, being truly as sheep which have no shepherd, only an occasional volunteer (who cer-

tainly must be actuated by another spirit) seems willing not to count his life dear unto himself, that he may win many souls to Christ.

Under the head of General Mission Work we may also include the Indian Mission move; whose debtors truly we are. For if we are made possessors of their (lawful) temporal heritage, shall they not much more be made partakers of spiritual blessings? We do not hold forth the idea that they have no inclination towards God; much rather that they are perceptible of *grace*. And observation has taught that they are "a law unto themselves." Even in their hostile and unsettled life they recognize the "Great Spirit," as ruling supreme. We ask, should we not act the part of a "good Samaritan," in doing what we can? We claim to work to the interests of a "free gospel," but we enjoy it most, when (apparently) we need not reach very far in "the purse." We love to hear, probably better than tell, of the great love of God to fallen humanity; but too many of us enjoy it best if we can move in a society where we can live in pleasures and wantonness. We certainly need a stirring up and probably a pouring from one vessel to another in view of *Active Mission Work*. The Church is being lulled to sleep on the subject, by the *peaceable enjoyment* of a "religious liberty."

"Rude in speech or grim in feature  
Dark in spirit though they be;  
Show that light to every creature,  
Prince or vassal, bond or free,  
Bear it where the pilgrim stranger,  
Faints 'neath Asia's vertic ray;  
Bid the red-browed forest ranger,  
Hail it, ere he fades away.

(To be Continued.)

HOLINESS AND SALVATION—Whatever abuse there may be in the teaching of Holiness, no one is at all justified in acquiring a prejudice against it. In the face of any and all objections and abuses, God in His Word requires it—He makes it both possible and obligatory and great, indeed, may be the disappointment of immortal souls instructed anything short of it.

You say the line between the radical and the fanatical is very narrow! And you are going to be very prudent how the world or the carnal church or popular holiness locates you?

## THE LORD WILL PROVIDE.

The late Rev. James Sherman, of Surrey Chapel, relates an incident of his student life while at Chestnut College, which made a deep impression on his mind, and it may be repeated in this form for the encouragement of all who have suffered reverses, and for the strengthening of the faith of the poor and needy in the God who hears prayer.

After preaching one day at a neighboring village, he called at a house overshadowed by a dark cloud of affliction. The family consisted of a father and three daughters, and they were all bearing the yoke of trial. One daughter had a white-swellings, another had a cancer, and a third was down with a fever, while to crown the series of disasters, the father had been brought home the day before with a broken leg.

Mr. Sherman read Psalm 30, and offered prayer, not forgetting to inquire of the eldest daughter what means of support remained. "None now, sir," she frankly replied; "but in all of our affliction we have always been provided for, and I doubt not we shall be still." He gave them all the silver he had, which, after much hesitation, they were induced to accept.

Walking back to college, he reflected that he had given away all his money, and that he did not know when nor whence the next would come. Just as he was sending up a prayer to Him who is the kind provider for his children, an old farmer who had heard him preach, and who was watching for his passing, called to him and offered to walk with him.

"Your sermon," said he, "directed my thoughts to my previous history, and as it will beguile our walk and illustrate your discourse, if agreeable to you I will relate the circumstances." Mr. Sherman gladly consented. We give the substance of his narrative.

About forty years before, he took a rather large farm. For a number of years all went on prosperously. His crops were good. Corn fetched a high price, and his sheep and cattle returned a good profit. He had borrowed money to help stock his farm, and this he was able to pay off, as well as to lay by something year by year. "I began to think," said he, "that my mountain stood strong, and that I should never be moved." His wife was prudent and thrifty, and, with four of his six chil-

dren, was a member of the church of which he had been chosen one of the Deacons. He was respected and honored by all who knew him, and congratulated by his friends as a prosperous and well-to-do man. Religion with him was not a hollow pretense nor a mere profession. He was a faithful man, and out of his ample income he gave liberally to the cause of God, while his gifts fitted him to assist in the spiritual duties of the Church.

But after many years of prosperity reverses came. Everything seemed to go wrong. One of his sons took to drink, and became a grief and a curse to him. A daughter, the most attractive of them all, foolishly listened to the proposals of a man—a dissolute, ignorant fellow—one of her father's carters. She married him, and within three years she was left a widow with two small children, a third being added soon afterwards. All came home to the farmer for support.

Then two other daughters were laid low with a malignant fever and died; his wife was soon worn out with anxiety and fatigue; and, as everybody was afraid of the fever, he and the doctor were her sole attendants. To make matters worse, a person to whom he had lent money left the village and never repaid him. This was not all. A murrain seized his cattle, and he lost nearly everything. This was followed by a bad harvest, and his crops were carried away with the flood.

Like Job he sat speechless, and wondered what the end would be. The next calamity was the death of his wife, who sank overwhelmed by their afflictions. Thus he was left a widower, penniless, and in debt. No friend came forward to help him, and those who had the will to assist him had not the ability.

In the midst of this distress a writ was issued against him, and he could see nothing before him but a prison and subsequent poverty.

He knew, for he had often proved, that God is the hearer of prayer; but the blows of adversity had so stunned him that he could do little besides cry in a few broken sentences to his Father in heaven, the God who had been his Friend and Helper in times past, to undertake for him. But the terrible writ hung over him like a dense thunder-cloud, and the day for its execution drew nigh. The day before the ast came and no help appeared.

Before its lingering hours had passed, however, a stranger walked into his house, introduced himself by name, and said he had walked several miles to see him. He was evidently tired and thirsty, and as the farmer was about to enter into conversation, the other said:—

"Will you give me a glass of milk?"

"I am sorry to say," said the farmer, "that all my cows are dead."

With considerable emotion the stranger inquired the cause of this altered state of things, for now he noticed more particularly the haggard appearance of the farmer. He listened with evident interest to the relation of the various painful visitations which had reduced him to his present condition. When he had finished, he asked:—

"Do you remember a lad by the name of B—— whom you once advised and befriended?"

"I do," said the farmer.

"Do you know what has become of him?"

"No; but I heard that he went to sea some time after."

"Yes," said the stranger, "he went to Spain, and through the assistance that you rendered him he acquired property, and has now returned to his native land, and God has sent him to help you in your trouble."

So saying he took out of his pocket-book a check, filled it up for £1000, and gave it to him. "Accept that," said he, "as a proof of my gratitude, and if you want more you shall have it."

The farmer thus taken by surprise, and almost overcome by the goodness of God, was about to stammer out his gratitude when the stranger said: "Now let us both return thanks to God." And, kneeling down, he poured out his heart for the farmer and his remaining children to Him whose name is Jehovah-Jireh, in strains which melted both into tears. The stranger left him full of wonder and joy at God's faithful performance of His ancient promise, by which he had been so unexpectedly relieved of his difficulties.

"The munificent gift," said the old man to Mr. Sherman, "enabled me to pay my debts and take another farm, where, through the goodness of the Lord, my latter end has been better than my beginning."

Mr. Sherman was then quite a young man, inexperienced in the ways of God,

and, being himself at that time almost penniless, the farmer's story of providing care and mercy made a deep impression on his mind. He returned to his little room at the college filled with joy and peace in believing.

In three days' time a surprise came to him in the receipt of a parcel containing *Witsius on the Covenant*, a piece of fine French cloth for a suit of clothes, three golden guineas, and several other articles specially valuable to him at the time. The parcel contained no note, nor anything to indicate the name of the kind donor, nor was it until twenty-six years afterwards that he learned to whom he was indebted for such generous sympathy and such timely aid.

"Do you not remember," said one of his members at Surrey Chapel, "receiving a parcel when you were a student at Chestnut containing?"—such and such things, which he had described.

"Certainly I do," said Mr. Sherman.

"It was sent by one," said he, "who belonged to a little band who received the gospel from your lips."

Many Christians are deficient in simple, hearty trust in God for needed supplies of earthly good; and while some lack sufficient energy to use the means within their reach, others are too prone to lose sight of the fact that "unless the Lord build the house, they labor in vain that build it," and so rob God of His glory. The way of trusting in God at all times, for all things, and with all our heart, is not only the wisest and best, but is that which brings peace and quiet to our own minds and honor to Him. In quietness and confidence is our strength.

"The birds without barn or storehouse are fed; From them let us learn to trust for our bread; The good that is wanting shall ne'er be denied,

So long as 'tis written "The Lord will provide."

—The Word of Life.

For the Evangelical Visitor.

THE LORD IS OUR REFUGE.

I have oftentimes felt when reading the VISITOR so encouraged in this good work, that I felt impressed to write a few words, wishing by the help of God to be of encouragement to others. The VISITOR was sent to us by a kind friend, for which I have felt very thankful. It appears that my companion and others too



about the house, take a delight in reading it. I hope it may be the means of bringing many souls to Christ. As I have been in an ill state of health the past week, and am now spared with health that I could again arise from my bed, this heading so clung to me, that I felt, to please my kind Savior and praise Him for His goodness, to take upon me this cross. When sickness comes so unexpectedly, how thankful we can feel if we have made a beginning in this good work, and are willing to give ourselves into His fatherly hands, saying, "Thy will be done." I feel to praise God that I am what I am at this present time, although it is not what I might be; but feel that it is alone through His mercies to me that I am still living. I well remember in my early years of childhood—as I knew nothing else than to have a praying father and mother—that when I got to a private place I would pray, but know not now what I prayed for. When I came to the years of accountability and was convicted of my sins, I felt so miserable (for I was in darkness); and the enemy tried to make me believe that there was no way for me, that what man or woman was born for, that they would do or be. In this way I worried on with a terrible feeling, thinking myself not like other people, having no pleasure any place I went, and still not willing to confess it to my mother, as she noticed that something was wrong with me. Then I prayed God and felt that if I could get rid of this feeling and be spared until I was older then I would serve Him. So it appears that it pleased the good Lord to do so. When this time came I was reminded of my promise, and old things began to come back again, and (thanks be to God) that I could then become willing to brake the band. It was the evening of the 7th of Jan. 1883, since that time I would often feel to say with the poet:

"Tis religion that can give  
Sweetest pleasures while we live;  
'Tis religion must supply  
Solid comfort when we die."

and would feel to say to the dear young readers; If you have any such feelings, don't do as I did, but give yourselves at once into the hands of your kind and loving Father who is willing to accept all who come to him in the right way, and is no respecter of persons. I feel myself far from being perfect, and would ask an interest in the prayers of all God's dear

people, brethren and sisters for myself, companion, and my little family. My love to all.

ADA SUE HESS.

Quarryville, Pa.

For the Evangelical Visitor.

### CHRISTIAN EXPERIENCE.

The Lord called me when quite young, though I was not willing to heed the call. So the time went on until one day the death of a young sister, a cousin of mine, was again a loud call for me. I then prayed God, if He would spare me until I would settle down in life I would obey His calling; but thank God, I did not wait till then. My sister set out for glory and I too had to yield. I could hold out no longer. I was nineteen years old when the Lord pardoned my sins. The spirit then led me to baptism. Oh what peace I enjoyed! The Lord showed me that narrow way, wherein to walk I had to be stripped of all I formerly loved, and I then loved what I formerly hated. I could say with the poet:

"Called to a sense of duty,  
I would obey the call;  
And for the sake of Jesus,  
I freely give up all;  
My former vain enjoyments,  
Of pleasure, pride, and gain,  
That I in Jesus' kingdom  
A mansion may obtain."

So I find through my pilgrimage if I am obedient, I receive a blessing and can go on my way rejoicing. Truly Jesus is the best friend that I have in this life. It is true, that I have trials and difficulties to encounter as well as the rest of God's people; but I choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." They that suffer with Christ shall also reign with Him. I am not weary in the good cause of my blessed Master, but am determined by the assisting grace of God to go on to perfection. Happy are we if we have a vain world under our feet. I feel to give thanks for what I have enjoyed in the few weeks past.

Oh! it is our privilege to be filled with the love of God. Dear brethren and sisters, let us go on in this well begun work, and strive to walk humbly before our God, loving Him with a whole heart and obey His Holy word with a perfect will, keeping ourselves unspotted from the world; so when it comes ours to die, we may go home to enjoy eternal happiness.

Troy, Ohio. MARY A. BARNHART.

For the Evangelical Visitor.

### LONELY HOURS.

I will write a few thoughts this evening for the VISITOR. This is Sabbath eve; and as this has been a long and lonely day to me I will end it in this way. There have been many and varied thoughts running through my mind, but there was no spiritual blessing for me this day so far, but there seems to be a faint light beaming forth, and I am in a bright hope that it may end in a blessing yet while I am writing these lines. Some might wonder why this gloom. Are there no places of public worship around you? Yea, many, verily many: two protracted meetings right in our midst crying, "Here is Christ," and "There is Christ;" but the word warns us, not to believe them, but we shall try the "spirits" whether they are from God, lest we might be deceived; and fearing the spirit of Anti-Christ, I often spend my Sabbaths at home in my isolated condition desiring to meet with those of like precious faith. But as it is our happy lot now to have a Church paper, it is quite a benefit in such lonely hours; and I hope, as has been already said, it may prove more so by coming semi-monthly, and ere the year rolls round a weekly VISITOR.

Since I have been reading the VISITOR I can truly say we have reason to praise God for such a medium through which we can communicate to each other as brethren and sisters. It did me so much good one day when I heard one of our children say, "I do love this paper so much," and I can truly say the same. It does me so much good to read articles written by those of like precious faith, which are a means of refreshing us in our lonely hours. We should all strive to make the VISITOR a success; and this we can do if we work in harmony with one another, "esteeming our own self the least," and in honor "preferring one another." This we can do and yet "possess all things."

MARY ZERCHER.

New Pittsburg, Wayne Co., Ohio.

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire." Matt. 13:41. .... "Than having two hands to go into hell, into the fire that never shall be quenched."



## EVANGELICAL VISITOR.

## A RELIGIOUS MONTHLY JOURNAL.

Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tunkers" for the exposition of true practical piety among all classes, at one dollar a year, or fifty cents for six months. Specimen copies free.

April 1, 1888.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

TO CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge.

No communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the "Visitor" should be in not later than the fifteenth of the month.

If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

## BENEVOLENT FUND.

From a Sister,.....\$4.00  
From a Sister,.....\$1.00

We have received no definite terms for excursion rates to conference in time for this issue, but will give full particulars in May No.

WE ARE requested to state for the convenience of those who purpose to attend the conference to be held near Gravelton, Elkhart county, Indiana, that all day trains on the B. & O. R. R. will stop at the road crossing west of Gravelton Water Tank, on the 15th, 16th 17th and 18th of May; and those coming on the night trains during that time will stop at Milford Junction where they will be cared for by the Brethren.

OF THE MANY commendations we have received, of the merits of the EVANGELICAL VISITOR, none is more appropriate that that which we clip from that much edited paper, the *Brethren Evangelist*, the organ of the Progressive division of the German Baptist Church. It speaks volumes. We thank the Editor for the friendly notice which we give below:

"The EVANGELICAL VISITOR, the organ of the River brethren, is one of the cleanest religious papers we have ever seen. There is not a line of advertisement of any

character beyond the paper and space is not used to tell who publishes it or by whom it is edited. It is certainly an elegant little monthly; and we notice that there is now some thought of making it a semi-monthly.

CAUTION.—"Avoid as much as possible to publish boasting on bragging accounts of meetings in the VISITOR, and may God bless you in your labors."

The above article was sent us, we think, not for publication but as a friendly word of caution from a brother; and we take the liberty of publishing it though without the writer's name, trusting that it may be a benefit to others as well as ourselves, not only in giving account of meetings but often in obituary notices as well. We know that it is too common among us to desire to put the best possible construction on what is being done. Though we desire to be strictly truthful in what we say, yet it would be more in accord with our duty to give the simple facts without the least effort at coloring. Brethren, let us profit by it.

WE ARE having several communications from the Brethren on the duty and importance of Mission Work as well as suggestions how to establish mission stations; and we are very glad to notice the increasing interest in the work. We trust these articles will awaken more of an interest in every member of the Brotherhood than has ever yet been manifested. When we look at the amount of work there is to do, and the responsibility resting upon us as a Church, we cannot but feel that our accountability to God and perishing souls is very great. While we would much prefer that some of our correspondents would have taken up the subject; but for fear they will not, and feeling the importance of the *present time*, we wish to inquire what has been done or what is being done in the way of obtaining the means to put in operation any one of the plans which have been suggested, or that may be adopted by the conference at its next meeting in May. At our last conference in May 1887, there was a suggestion made to the Church, that a certain amount should be raised and expended each year, and the estimate was very low indeed. In order that the means should be forthcoming it was stated, that a personal appeal should be made to each member to contribute something. We do

not know, perhaps this has been done. We hope it has; and if so, we don't mean you when we urge this upon the Church; but to all who have not contributed during this year to the Mission fund, dear brother and sister, do not let the opportunity pass by but give as the Lord has prospered you. Under the old dispensation the tenth was required to be given unto the Lord. We think that there is a blessing resting upon those who give. Remember it is said somewhere, "It is more blessed to give than to receive;" and again, "The Lord loveth a cheerful giver." Perhaps the thought may occur like this: If I was rich like this brother or that sister then I would give liberally. Why should you make that excuse? It is not said that you must give a certain sum, but as you are prompted by the Holy Spirit to give, let that be little or much.

The blessing is to those who give; and of course, if you are wealthy, you can give the more. We have witnessed in the last several years very close times—money is scarce, crops have failed, prices of produce are low, and sometimes this is made as an excuse for not giving; but do we not find money and means for other and sometimes unnecessary purchases? Let us curtail our unnecessary expenses and let us give to the cause of the Lord. Perhaps as a people, a nation, or a Church these afflictions come upon us because we are becoming more worldly minded, perhaps we are seeking forbidden pleasures, and the Lord is withholding His blessing. The Scriptures refer to the complaint that the Lord made through His prophet, Mal. 3:7—12, concerning His people and the precious blessings promised to them if found faithful. Now while we should not give with a covetous desire, that we should be rewarded with large crops, or to increase our possessions, yet we should give because it is our duty, in the full confidence that God will bless the giver in time and in eternity. Remember "*The Lord loveth a cheerful giver.*"

## CORRESPONDENCE.

March 12th, 1888.—Now as you have not heard from this arm of the Church, I thought I would venture to write a little for the VISITOR, if God gives me grace and courage. Now according to the consent of the brethren, we had a short series of meetings which lasted only one week

but had good results, Bro. Levi Lukenbach, Bro. Jacob Wenger and Bro. Jno. Hocker, all from Ohio, were with us during the meeting which commenced in the evening of Feb. 9th., at what is called Evangelical Associating Meeting-house. The first night, the attendance was rather small on account of other meetings near by, but the other two nights the attendance in number was good. Also the audience seemed much interested in the brethren's way of instruction. The brethren spoke very plainly, endeavoring to hold forth the truth as taught by our Master and His chosen apostle, doing as Paul said to the elders at Ephesus, Ye know brethren, from the first day that they came here what manner of person they have been with us during the meeting, serving the Lord with all humility of mind, teaching and instructing us and all as many as would assemble themselves with us, in the deepest interest for each one's welfare and eternal happiness. They endeavored to declare unto the audience the whole truth of God; and kept nothing back that was profitable to all. Then after those three nights of meetings there, the meeting was moved to the Locust Grove Meeting-house. There we had meeting on Sunday at 10 o'clock, also in the evening, and every evening until Thursday night inclusive. The attendance here was also good, except one night which was very dark and misty. The audience seemed deeply interested.

I hope that the earnest and heartfelt labors which the brethren have done here will long be remembered by all the brethren and sisters in the Lord, and not only by them, but by all who have heard them while here among us. Not only were we happy in the meetings, but every day we had social meetings, going from house to house rejoicing and glorying in the work of our dear Lord. O how happy were every one of the brethren and sisters; and not only so but we were happy to see some to come out upon the Lord's side who had never before spoken. Oh! what a joy to parents to see their children come; for we see the danger is great to draw our children into such ways that we cannot say all will be well with them unless they repent. My heart yearns for those who suffer themselves to be deceived. During our meeting we were all sitting in heavenly places and were drinking our fill out

of the ocean of love. This was a meeting that will long be remembered by all.

O brethren pray for our little flock here; for we are longing to see many who are yet strangers to grace, to come out upon the Lord's side and make their way heavenward. I did not know whether I should write or not, but I thought I would venture—it's something new to me—writing to go in print. If you deem it meet to give it a place, you can do so; if not put it in the waste basket. Yours in love.

M. H. BREMANAN.

Cambridge City, Ind.

#### REVIVALS.

There seems to be more than ordinary interest this Winter in revival work, and it gives us sincere joy to note from time to time the progress of the work in the different fields of labor.

FROM AN ARTICLE in the Mount Joy Herald taken from the Martinsburgh (Pa.) Herald we clip the following: "The revival in the River Brethren Church near this place is still going on. Up to this time over fifty persons have made a profession of faith and still more are seeking after righteousness."

FROM SOUTH-WEST, OHIO.—Brother Lukenbach writes us March 1st, that there is a deep interest felt in his field of labor; although he does not state any special results at his writing; but they have prayer-meetings two or three times a week and their last at Warren Dohner's, the house was crowded and three arose for prayers and opened their houses for prayer-meetings. This is a good indication when people not only ask for the prayers of the Church, but, Lydia-like, say, "If ye have judged me faithful come into my house." There is certainly an earnest desire to do God's will.

BRO. J. W. HOOVER from South Cayuga, Ontario, writes March 9th, that in Pelham, six miles from their Church in Wainfleet, he in connection with Bro. Detweiler commenced a meeting on the 20th of Feb. and continued it with occasional help from Bro. Sider and Bro. Bearss, for nearly three weeks. During this time 25 came out, among them some who were hard skeptics. They formed a class there and some 15 or 16

could say that they found a Savior. Bro. Detweiler was left to continue the meeting a few nights longer, but Bro. Hoover was going next day to Markham, Ontario.

A MEETING began February 29th, 1888, at Nottawasaga, Simcoe Co., Ont., second line Quebec-Hill Meeting-house. It continued until March 11th. At first the interest was not so good, but after two or three meetings, the brethren and sisters were stirred up. Good feeling prevailed with other denominations, and also those who made no profession. The attendance and order were good; and the meetings were conducted by the home laborers assisted by Bro. John Reichard from Howith. Brother W. Keipper, from the sixth line was with us two nights. Two came out on the Lord's side, one found peace and the other is still seeking. This was our first series of meetings in this house, although we have long felt the need of them. May the seed sown produce fruit in due season. We live a little removed from most of the brotherhood; would not some of you well-to-do ministers come and give us a helping hand in some revival meeting? SAMUEL DOHNER.

Stayner, Ont.

#### ALCOHOL'S TWIN BROTHER IN THE FATHERLAND.

The German Government has seriously taken this matter in hand, as smoking is practiced by the youth of that country so that it has been considered to have damaged their constitutions and incapacitated them for the defense of their country. In certain towns in Germany the police have had orders to forbid all lads under sixteen years of age to smoke in the streets, and to punish the offense by fine and imprisonment. Moreover, a Belgian physician has found, during a journey of observation and inquiry, made at the request of the Belgian government, that the too-general and excessive use of tobacco is the main cause of color blindness, an affection which is occasioning increasing anxiety, both in Belgium and Germany, from its influence upon railway and other accidents, and also upon military efficiency.—*Sanitary Era*.

"The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17.

For the Evangelical Visitor.

**"COMFORT ONE ANOTHER WITH THESE WORDS." 1 Thess. 4:18.**

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17.

What a consolation for the true child of God! "For the Lord himself shall descend from heaven with a shout, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

This has reference to His second coming. Not to be nailed to the cross! Not to call sinners to repentance! Not to pardon the penitent, but He will come and His reward with Him, to give every man according as his works shall be.

Why is our "Visitor" so silent on this point of doctrine? When Christ was upon earth, it was a point of doctrine among the apostles, and it will be a point of doctrine with the true children of God. Namely the coming of Christ, the resurrection of the dead, the day of judgment, and the heart cheering promises to the Israel of God: "That the Lord will gather his elect from the four winds of the earth; and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matth. 8:11. When we read the Scripture and look at the signs of the TIMES, we have reason to believe that the coming of Christ is in the near future. Matth. 24:44. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh" Matth. 24:37. "But as the days of Noah so also shall the coming of the Son of man be."

Why is the watchman on the walls of Zion so silent in a matter so weighty? Lift up your voice like a trumpet; cry aloud and spare not. We may soon hear the cry: "Behold the bridegroom cometh;" and who is prepared with his lamp trimmed, to meet Him with joy? How many of us could say with the apostle John, Rev. 22:20: "Amen, even so, come Lord Jesus"? 1 Thess. 5:4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 6: "Therefore let us not sleep, as do others, but let us watch and be sober." "Still looking beyond the grave with Moses: for he had respect unto the recompense of the reward." Heb. 11:12. Can we rejoice to think that our redemption draweth nigh? Will Christ's appear-

ing be a glorious one for me, or will the midnight cry be a terror unto us? Would we rather "hide or see rocks and mountains fall upon us, from the face of Him who sitteth on the throne?"

Brethren and sisters, and whoever will read this, let us all give this point of doctrine a strict perusal, and if we find ourselves unprepared, may we not be at ease until we can feel that Christ is our friend, and most beloved, and can in truth say, "Yes, come, Lord Jesus."

JACOB M. ENGLE.

*Hancock, Pa.***WE ARE ALL MISSIONARIES.**

Every Christian man is, by his allegiance to Christ, a missionary. There is not one law for minister and another for hearer. The gospel does not bind the preacher and absolve the people. There is not one solitary line in God's revelation which says that the one must work, and sacrifice, and give, and the other may hoard and keep. You may be tied down to the dull routine of daily toil, and yet your life, hid with Christ in God, may make you one of the best preachers of righteousness in the world. You may be a great stammerer, and your life of love go straight to every heart. We can all give our examples. A chance word of reproof, a wayside word of warning, a loving invitation, an act of Christian courtesy done in a Christian way, may lead others unto Christ. It is not so much where we are, as *what* we are, and it is not alone what we do, but the way we do it.

A man who loves the Savior must in some way be the refuge of the weary. If he speaks it must be as one tempted man speaks to another who is battling with temptations. It is not done by fierce warnings. It is not done by assailing sinners as you would besiege a city. It is the old and blessed story of God's love leading weary souls to Jesus, helping them to grope out of the dark and tangled wilderness, and cheering them at every step on the way to deliverance and safety. There is no one so poor that he cannot do something for Christ. Whether it be the widow's mite or the rich man's gift, God will bless it.—*ScL*

"If I regard iniquity in my heart the Lord will not hear me." Ps. 66:18.

For the Evangelical Visitor.

**UNITY.**

Inasmuch as we are all members of the body of Christ, it is apparent that we should be in our proper position. This is perhaps one of the greater if not the greatest work for us to *know* our proper place, and to perform the duties of the same properly. If we are not in the right position, or do not perform its duties properly, there will be a jar, or discord and perfect unity is disturbed. To illustrate: Children are very apt to undertake the work that belongs to the older members of the family, and if allowed to be performed by them, how indiscreetly and improperly the work is often done! And if they are prevented and pointed to their part of the work, how sore and offended they feel!

How often is this working the work of others and leaving their own undone, practiced by the members of the Church and even the officers of the Church!

Is it not the experience of all, that nineteenth of the discord, and trouble in the Church arises from this very cause? Then to avoid this, is one of the ways to promote unity in the Church. To point out how this may be done in meekness, is now the work before me.

A body that is perfect can have no lame or maimed members, then we must all be alive in God and our object must be to promote the glory of God, and to advance His cause on earth. While this is the only object in view our whole body is light, and in the light of God we can see what we are to do; and if we do not fully understand our duties, we are taught to ask God for wisdom, who giveth freely and upbraideth not.

Oh, that we all would spend more time at the foot of the cross in secret prayer! It would indeed be a great help to preserve the unity in the Church.

But when we become wise in our conceit and over-reach our authority, and the eye becomes deceitful, and we desire to gratify *self*, and have two objects in view, the body becomes dark, and the Savior says, "How great is that darkness!"

The only way out of this darkness is to buy eye-salve of the Savior as He tells of in Revelations. While in this darkened state of our spiritual understanding, we think that we can see a great deal better and are far ahead of the fathers. And



thus are brought into the Church erroneous doctrines and customs of the Babylonians, which all have a tendency to lead into confusion and trouble. Whereas if these same members were in the true light, they would remain in their proper place and would be satisfied to esteem their brethren higher than themselves, as the Scriptures teach us to be. But in this darkened state they imagine that they are far above the others, and some will even say, When you get to where I am, then you will also see as we do; and this may be so. But may God grant us grace that we may see as He wants us to see; and then we can grow unto that perfect stature and unto the unity of the faith as God has designed that we should.

J. E. MISHLER.

Canton, O.

For the Evangelical Visitor.

### "I FIND NO FAULT IN HIM."

We generally are ready to find fault in others but not so apt to detect it in ourselves, forgetting that by seeing the faults of others we should correct our own errors. The chief priests and scribes were constantly finding fault with Jesus. Yet after a thorough examination by Pilate he positively says, "I find no fault in this man." There are many people who find fault with Jesus. Some, because He offers salvation to all. There is a class of people who, if they could go to heaven on an independent train, would at once sail heavenward with a selfish, proud, and envious heart. But that is not the way to heaven. There is another class who are ashamed to be Christians on account of Christ's humility and plainness, thus finding fault with Him. Had He come in extravagance and superfluous adornings of the body, such as gold, and costly apparel, and allowed His followers the privilege of doing the same, there are many who would at once accept the proffer of salvation and be ultimately saved. But since they find this fault they reject the "common salvation." Jude 3. We find another class of people, who despise the idea of the spiritual birth, and thus find fault with Jesus.

If external ordinances and literal observances would suffice and would not demand a radical change of heart, they unhesitatingly would approve and accept the plan. But Jesus says, "Ye must be born again," hence this birth is inevitable to every one who wants to be a child of

God. Pilate stands up and publicly declares, "I find no fault in this man."

We now come to a class of persons who say, "It is impossible to live up to the demands of the New Testament." They fail to try at all, forgetting that God says, "My grace is sufficient for you." There are even some Christian professors who complain about the narrowness of the way, which certainly is a reproach to the cause of Christ. May God help such! We don't think that Pilate ever accepted the salvation which Christ offered, yet we are glad that when he (Pilate) was brought into the presence of Jesus, he was made to acknowledge the perfection of God in Christ Jesus our Lord, perfect spiritually, and I really believe physically also. It is really sad to contemplate that so many are finding fault with their best friend (Jesus) who did not refuse to shed His own blood to secure the purchase of the redemption.

My own dear mother was a lowly follower of God, and always instructed us to love Jesus. With sadness I must say that last July on the 17th, God called her away; but with joy I can relate what Jesus did for her. She suffered a great deal, but in all her pain, she said, "God is so good." Before her death Jesus manifested Himself several times to her so powerfully that she said, "I see Jesus," and with her feeble voice exclaimed, "O how kind and mild he is!" "He is coming to take me home." The 17th of July was a beautiful, sunny, Lord's day, on the tranquil morning of which God sent His reapers to bear her spirit away into the elysian fields of Paradise. Mother is gone but not forgotten, and I find no fault in Him.

Allow me to say that Bro. Noah Zook and wife of Dickinson Co., Kan., visited the Brotherhood in this part of God's vineyard, which was highly appreciated. Meetings were held at various places and his (Bro. Noah), sermons were listened to with profound interest. May God crown his efforts with fruitful results.

J. R. ZOOK.

For the Evangelical Visitor.

### ON CHURCH-GOING.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:25.

How often do we poor travelers stand in need of encouragement to help us on

our way! How often we meet with trials and difficulties and feel discouraged. Hence I believe the apostle's reason for so speaking to the church. He did not wish them to become careless. He desired to see them assemble together frequently, to be strengthened thereby. Can we not all call to mind a time when we met together, as it were with empty vessels, and received spiritual food, whereby we were strengthened in the inner man, and went on our way rejoicing for a season? I believe as long as we are blest with health and strength, and have the privilege of attending the house of God, and neglect to do so, we are neglecting a great duty, for which sooner or later we must be accountable. And little do we know how soon we may be deprived of such a privilege. The Lord has so many ways of dealing with His children. A poor excuse will answer to deceive man, but it will not deceive God, who knoweth the intents of the heart.

I often think there are too many, like Martha of old, cumbered with much serving. They over-tax themselves during the week, making preparations for the Sabbath. There must not be a speck of dust to be seen; there must just be so many dainties prepared for the table. Sabbath morning comes, but they do not care to go to church. They are fatigued; they will find it all they want to do to cook the Sunday dinner. They stay at home; evening approaches, their natural appetites have been satisfied, but alas! for the spiritual one, left to starve. Would it not be better for us, to labor less after the meat that perisheth, and more earnestly after the meat that endureth unto life everlasting? (John 6:27.) True, it is very nice to have everything done, (as the apostle says) decently and in order, but I do think these things can be very easily carried to excess. Now I don't consider that women are alone to blame, in this respect I believe men are just as careless, and as liable to make excuses as women; and I think a great many are too fond of a Sunday nap as well as a Sunday feast. I do believe if a little more of the old-fashioned way of living was practiced (in this, our day) in diet as well as dress, it would be better for our natural as well as our spiritual bodies. Would that there were more Marys, to choose the good part, that shall not be taken away.

SARAH MCTAGGART.

Stayner, Ont.



For the Evangelical Visitor.

## GESETZ UND EVANGELIUM.

“Siehe es kommt die Zeit, spricht der Herr, da will ich mit dem Hause Israels und mit dem Hause Juda's einen neuen Bund machen. Nicht wie der Bund gewesen ist, den ich mit ihren Vaetern machte, da ich sie bei der Hand nahm, dass ich sie aus Egyptenland fuehrete; welchen Bund sie nicht gehalten haben, und Ich sie zwingen musste, spricht der Herr; sondern das soll der Bund sein, den ich mit dem Hause Israels machen will nach dieser Zeit, spricht der Herr: Ich will mein Gesetz in ihr Herz geben, und in ihren Sinn schreiben; und sie sollen mein Volk sein, so will ich ihr Gott sein. Und wird Keiner den Andern, noch ein Bruder den anderen lehren und sagen: ‘Erkenne den Herrn’; sondern sie sollen mich Alle kennen, beide, Klein und Gross, spricht der Herr. Denn ich will ihnen ihre Missethat vergeben, und ihrer Suende nicht mehr gedenken” (Jer. 31, 31.—34.)

Der alte Bund hatte zwar seine Rechte und Verheissungen, aber weil es dem Gesetz unmoeglich war die Suende wegzunehmen, so konnte es den Menschen nicht vollkommen machen, weil es durch die Suende geschwaecht war, und blieb immer noch das anklagende Gewissen, und weil der Mensch gezwungen war die Gebote zu halten. Im alten Gesetz hatte auch ein jedes Gebot seine Strafe beigelegt, und wer es uebertreten hat, der hat die Strafe leiden muessen ohne Barmherzigkeit, und weil es unmoeglich war, durch Ochsen- und Bocksblut die Sunden wegzunehmen und das alte nun ueberjährt war, so machte Gott dem Hause Israels ein neues Testament, nicht wie das alte war, dass Er sie zwingen musste und ihnen vorschreiben, was sie thun muessen, und mit einer Strafe dazu, o nein! Er will Sein Gesetz in ihr Herz geben, und in ihren Sinn schreiben, und sollen von Ihm gelehrt werden, beides, Klein und Gross.

Im alten Bund waren die Kinder Israels nicht gaenzlich in der Freiheit; wenn sie schon ueber dem Rothen Meer waren und von ihrem Frohndienst erloest, und ihr Nationalrecht erlangt hatten, so mussten sie doch eine Obrigkeit haben, die mit Gesetzen in Geboten gestellt war, mit ihren Strafen dazu. Die Rotte Korah hat es einmal unternommen ihre Freiheit zu beweisen, aber, o Elend! wie ist es ihr gegangen? Aber im neuen Testament

wird das Gesetz in's Herz geschrieben, nicht auf steinerne Tafeln, dass wir einen Prediger haben muessen, uns die Gesetze auszulegen; nein, wir werden Alle von Gott gelehrt durch den heiligen Geist und Sein Wort und soll nicht ein Bruder den anderen lehren: “Erkenne den Herrn”. Das neue Testament hat auch keine leibliche Todesstrafe, auch keinen Krieg, oder Streit, oder Zank; nein, Alle die im neuen Bunde stehen, die sind Kinder, geboren von der Freien, und stehen in der Freiheit der Kinder Gottes, und sind unter dem Evangelium, welches ist der neue und lebendige Weg, worauf kein Unreiner geht, ist auch kein reissendes Thier darin etc.

“Nun, bestehet in der Freiheit, womit euch Christus befreiet hat, und lasset euch nicht wiederum fangen in das knechtische Joch.” Was soll ich weiter sagen? Wie steht es um die Triebe der bruederlichen Liebe, Volk Gottes, unter dir? Wenn wir das in unseren Tagen lehren, schreiben, drucken und betrachten, so koennen wir sagen, Gesetz und Evangelium wollen mit einander auf dem neuen und lebendigen Weg gehen. “Einer sagt, du sollst das nicht angreifen, du sollst das nicht kosten, du sollst das nicht anruehren, welches sich doch Alles unter Haenden verzehret, und ist Menschengebot und Lehre; die wir stark sind sollen der Schwachen Gebrechlichkeit tragen; aber wer schwach ist der isset Kraut.” Hier will der Apostel zum Schwachen sagen: Wenn du zweifelst, dass Saeuschmalz in deiner Speise ist, so lasse sie stehen und iss Kraut. So haben es die Juden gemacht, wenn sie auf der Reise waren, da haben sie nichts gegessen als nur Speisen von Sachen, die aus der Erde gewachsen waren.

Noch eins! “Du aber, was richtest du deinen Bruder? Ich weiss und bin es gewiss in dem Herrn Jesu, dass nichts gemein ist ohne der es rechnet fuer gemein. Selig ist, der sich selbst kein Gewissen macht in dem, das er annimmt; denn was zum Munde eingehet, das verunreiniget den Menschen nicht, aber was aus dem Munde gehet; denn aus dem Herzen kommen arge Gedanken” etc. Da Maria Jesum salbte, sprach Einer: “Wozu dieser Unrath”, nicht dass er bekuemmert war fuer die Armen, aber weil sein Herz voll Geiz war. Das sind die Sachen, die den Menschen verunreinigen vor Gott.

*West Milton, O. LEVI LUKENBAUCH.*

For the Evangelical Visitor.

## AWAKENED.

I feel impressed to write for the VISITOR. I praise God, for in Him I find fullness of joy; and at His right hand there are pleasures for evermore. Ps. 16:17.

I thank the Lord for giving me a love for the truth. I am a reader of the VISITOR and find in it things old and new corresponding with the word of God. I wish it success, and hope its readers will soon be many, and all derive a spiritual benefit. I hope it may soon be a semi-monthly.

It is true (as some say) we have the Bible which is the word of God, and our guide and counselor, we need nothing more: but yet we often go to hear man preach from the word of God, and we feel strengthened and encouraged, don't we? Well, when we cannot go to hear preaching, preaching will come to us through the VISITOR; so we can hear the word of God explained even when unable to leave home. I pray the Lord to bless the readers of the VISITOR and unite our hearts more and more, that we as a Church “may be like minded one toward another according to Christ Jesus; that we may with one mind and one mouth glorify God.” Rom. 15:5, 6.

I do rejoice that the Lord allowed me to see my sinful condition and what my end would be if I continued in that way. My sins caused me to cry out, “Lord, have mercy on me!” and as soon as I was willing to give my heart to God and forsake my sinful ways, He was willing and just to forgive.

When the love of God was shed abroad in my heart, all love for fashionable dress was cast out. I have experienced that the love of God and humility cannot unite with the love of the world and pride. Let no one allow Satan to deceive him with the idea that people can be followers of Jesus, and array themselves with the fashions of the world. No one can serve two masters. I will serve Jesus and follow him in sackcloth and ashes rather than serve Satan and follow the fashions and get the honor of the world, and with the world be lost. Plain dress alone will save no one; as works without faith is dead, so is plain dress without the love of God in the heart, dead, or as a lamp without oil. Let us as brethren and sisters have our lamps trimmed, filled with oil and burning, that all those

with whom we deal, and with whom we meet may see our brightlight and may be brought to the Lord through our consistent lives. My imperfections are many and fear I have not at all times and places been so consistent as I ought to have been; but I still have a desire to improve my time and talent, and to work out my salvation with fear and trembling.

"I cannot do for Jesus as much as I would like, But I will ever endeavor to work with all my might;  
I praise the Lord for all He's given,  
And ask for more and more;  
'Twas joyous once, 'tis glorious now  
And better on before."

The child of God (though tempted and tried) is happy and has the consolation that, "Soon the joyful news will come, Child, your Father calls, come home."

SISTER SARAH DOHNER.

Orrstown, Pa.

### CHRIST IS COMING.

When will Christ come? This we are told in the Scripture "that no man knows"—not even Christ—but God alone. Yet we are assured that at the last days perilous times shall come, and great disasters in divers places, etc., etc., and then adds, when ye see all these things, know then that it is near, even at the door, likewise so when the figtree puts forth its bud ye know that summer is near. So, also, there are many things that shows the fulfilling of Christ's words, and therefore we must conclude that Christ's second coming is very near at hand. Some look for Christ to come at the close of this present century, but let that be as it may.

One thing is needful, and that is to be prepared, and ready to meet thy God at any moment, for in such an hour as ye think not the Son of Man cometh. If Christ was to come just now, as you read these lines, would you be prepared and ready to meet Him? If not, then why longer delay? Why halt between two opinions? Why cling to sickness, sin and death, and not to health, holiness and eternal life? The reason is plain. Jesus gives it. He said, "Ye will not come unto me, that ye may have life. (Jno. 5:40.) Yes, ye will not is what will cast many a precious soul into eternal woe. Ye will not eat wholesome food, ye will not do good, ye will not be saved, ye will not obey my words, ye will not have life, therefore, depart from me, for ye did not watch—are unprofitable servants.—*Sel.*

### KEEP A LIGHT IN THE WINDOW.

Keep a light in the window burning,  
Faint though its glimmer be,  
It may lighten some homeless wanderer,  
Tossed upon life's dark sea:  
It may whisper thoughts of comfort,  
And hope to the sinking heart,  
Of the beacon that faintly gleameth,  
When the sunbeam of earth depart.

Keep a light in the window burning,  
Brilliantly, for a sign  
That upon you the "God of Israel"  
Maketh his face to shine:  
Hoping some long lost brother,  
Waylaid in the path of sin,  
May descry its welcome glimmer,  
And joyfully enter in.

Keep a light in the window burning,  
Ye who in the Lord rejoice,  
And with hopeful souls are waiting,  
For the sound of the Bridegroom's voice:  
Till the light of his glorious presence  
Extinguish his feeble ray;  
Like the morning star it shall vanish  
In the light of a perfect day.

—*Sel.*

For the Evangelical Visitor.

### A CALLING OF GOD.

I have often felt it my duty to write to the VISITOR, I think the young brethren and sisters should write more for the VISITOR than they have been doing. I will try with the help of the Lord to write a little for the *Youth's Department*. I can not say, like some have said, that they obeyed their first call; I had many callings before I was willing to make a surrender. When I was at the age of twelve, I was forcibly convicted to make a public confession to serve the Lord; but for want of courage I did not heed the good Spirit. I waited four years longer before I was willing to deny myself. The Brethren commenced a protracted meeting five miles from our house. I did not go the first evening. I refused to go to prayer-meeting whenever I had the opportunity. One soul turned to the Lord before many evenings passed and it made a deep impression upon me. The first evening that I was there, I could scarcely keep from weeping. I was not yet willing to make the surrender but with the rest of the family returned home. O, I felt as if I might die before morning! Before retiring that evening I fell upon my knees and pleaded for mercy and promised to lead a different life hereafter. I made a full surrender the next evening in public, and promised

to serve the Lord hereafter, and the day following I felt happy. I used to have an idea that the Christian could not feel happy; but after I became willing to live for Christ, my heart was changed. I had a longing to go to every prayer-meeting, which I despised before. I can truly say with the poet:—

"Tis religion that can give  
Sweetest pleasures while we live.  
Tis religion must supply  
Solid comfort when we die."

Yours with love.

MARY H. LENHERT.

### CHRISTIAN EXPERIENCE.

Cecil once remarked, "I well know now what it is to have preached from a text which I did not so much as understand till it was thoroughly opened to me by experience." We have heard aged Christians of deep religious experience remark of young ministers, "Further experience in the Christian life will correct and modify their sentiments and their teaching." In fact, just here is to be found an explanation of much that is apparently contradictory in the instructions that come from the pulpit. A deeper and more varied Christian experience would bring those together, or at least more into harmony who now seem widely to differ. It would bring them more into agreement in doctrine and unity in spirit. It is experience that must give knowledge in the Christian profession as well as in all other, and the knowledge drawn from experience is quite of another kind from that which comes from speculation. It has been said that it is not the opinion, but the *path* of the just that shines more and more unto a perfect day. The obedient and men of practice are the sons of light that shall outgrow all their doubts and ignorance and triumph over their present imperfections till all are complete in Him. In this line we are to look for the unity of the Church so much talked of and desired. A deeper religious experience, a more intimate union and communion with Christ, an abiding in Christ will do more to heal divisions, to promote agreement in doctrine, and to advance the interests of Christ's kingdom than any amount of learned discussion. "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.—*Selected.*

## YOUTH'S DEPARTMENT.

## A CALL TO THE YOUNG.

My dear young friends and readers of the EVANGELICAL VISITOR, you who are wasting the day of grace in sin and folly, who are passing through this thoughtless gloomy world, unconcerned about your future welfare, stop and think a moment whither you are traveling with such speedy steps. Perhaps a few more days, months, or years will end your earthly career. Whenever God calls you out of this world, you must go prepared or unprepared. If unprepared, where will you appear? Solemn thought! Eternal punishment will be your certain doom. While, on the other hand, when the true followers of Jesus leave this world of sorrow, they will be received into mansions of everlasting repose. "And God shall wipe away all tears from their eyes." Behold, young readers, and consider for a moment the great difference between the two classes in eternity. The difference will be so great that it cannot be imagined or described. Stop and meditate before it will be too late. My heart yearns for you when I think of your dangerous condition. It grieves me to think of the vast multitude of young people who are willfully staying away from the fold of Christ, and wandering into forbidden paths of sin. Multitudes are delaying the most needful work for "a more convenient season." But ah, young readers, beware, lest Satan lead you so far away from Jesus that you will never return. Don't suppose that you will ever find a more suitable time to return and enter the narrow path than to-day. You have no assurance that God will spare you to see another day; to-day the door of mercy is yet standing open, to-day our prayers will yet be heard, to-day Jesus yet stands with open arms, calling sinners. He is calling you. Oh! harden not your heart, but come to Jesus while you are young. Youth is the very best time to begin to serve the Lord, before the heart becomes hardened in sin. "I love them that love me; and those that seek me early shall find me." Prov. 8:17.

It is natural for young people to seek pleasure; and the people of God are to be a separate people from the world; hence the youthful minds imagine that, if they become followers of Christ, all their pleas-

ures will have an end. This is a sad mistake. What are the pleasures of this world when compared with the joys that shall be revealed to the Christian in heaven! "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God has prepared." It is true we must through much tribulation enter the kingdom of God; but let me assure you, my dear young friends, that the Christian has more real joy and happiness already in this world than the sinner. Amidst all the sorrows, trials, temptations, and persecutions to which the Christian is subject, there is joy: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" "while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal." All those who have laid up for themselves treasures in heaven can look forward with an eye of faith to the time when all their sufferings will have an end. Alas! on the other hand, those who prefer the pleasures of sin to a home in heaven can have no hope of any happiness beyond this life; but in terror they must await the time when they shall appear at the bar of God, and hear the terrible sentence pronounced against them: "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

Where is that individual who would not wish to be a Christian in the hour of death? It should be our humble desire to gain a home at God's right hand. Oh my worthy young friends, how I long to meet you all there! Once more then, as a well-wisher of your souls, I warn you to flee from the wrath to come; Oh! come and taste of the goodness of God. Make your refuge in Jesus, that dear "friend that sticketh closer than a brother." How often have you been warned of your danger, perhaps by a kind brother, or a sister, or minister, and I trust by your parents, who are perhaps mourning over your sad condition! Those of you who are blessed with Christian parents, who have often pointed you to Jesus, do not grieve them in their declining years by disregarding their kind admonitions, lest you bring their gray hairs with sorrow to the grave. Let us give heed to the admonitions of Paul; "Children, obey your parents in the Lord, for this is right—Honor

thy father and mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long in the earth." Oh! young sinner, give heed to the voice of warning. Remember that "the wages of sin is death." Let us "fear God and keep His commandments, for this is the whole duty of man."

MARY SMITH.

*Wagram, Ohio.*

## FROM A YOUNG SISTER.

I thank my Lord that He found a way to my heart, and that He pardoned my sins. I was only ten years old when I was converted. I was brought under conviction a year previous to this. I had a great many trials and temptations. I was going to school at that time and my teacher was an infidel; but I thank God that I was able to overcome all. The enemy tried hard to persuade me that there was no comfort in religion, but I was determined to serve God; and I feel thankful that He has pardoned all my sins. After that all my pride became so sinful to me and I gave up all for the Lord. Since then I have been trying to follow the Lord in all His appointed ways, although it has been in weakness; but I thank Him for His goodness to me. I was baptized and received into the Church at the age of eleven. I now can taste and feel the love of God day by day. I love to be among His people and hear the gospel preached; it is food to my soul.

I have had many happy seasons in my time, and some not so happy; I have been greatly revived during the past. We read in 1 Cor. 13:4, 13. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." "And now abideth faith, hope, and charity, these three; but the greatest of these is charity." I can truly say I love Jesus because He first loved me. Brethren and sisters, pray for me, that I may be more of a light to the world, and a salt to the earth, and let others see that I am seeking a home in heaven. I wish to become more humble in the sight of the Lord. I feel stronger in the Lord to-night than ever before, and I desire to be a true follower, and an earnest worker in His vineyard. Let us be watchful, for in an hour when we think not the Son of Man cometh.

L. M. PYKE.

*Abilene, Kansas.*



## PATERNITY.

"My little children, these things write I unto you, that ye sin not. 1 John 2:1.

The Apostle here, neither writes to a particular person or church; he uses the plural pronoun these things, which I have written, and now write to you that ye sin not; little children here means young in the service of the Master, and the Apostle their spiritual father, to teach them the divine principles of the Gospel of Jesus Christ; and sin not. Now the same Apostle writes, chap. 3:9, "Whosoever is born of God, doth not commit sin; for His seed remaineth in him and he cannot sin because he is born of God.

The Apostle Paul writes to the Romans, (chap. 6), "For he that is dead is freed from sin." Now here is Paul's affirmative: "If we are buried by baptism into death; we are dead to sin, therefore we are no more the servants of sin. Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God, through Jesus Christ our Lord."

Now here we see a contrast in the above passages of Scripture, let us see how we can reconcile them. 1st. What is sin? Sin means the violation of God's commandments that are obligatory to the human family, both divine and moral. Here in this text the word *sin* is a neuter verb, denotes sinning against the divine laws of God. But the child of God is under the guidance of the Holy Spirit, therefore cannot sin, as long as the light of the Spirit is in him. Sin comes by disobedience and death by the act of disobedience. Now if we neglect our duties to God and man, this is sin, not to death but by negligence we lose our power against the wiles of the enemy and he takes the advantage of our will, and as soon as we sin willingly then spiritual declension takes place and the penalty of the law follows, because of disobedience. Now this shows that man is fallible and dependent on God for all he needs, to prove faithful.

Sin not. LEVI LUKENBACH.  
West Milton, O.

## SUBJECTION.

To the young readers of the VISITOR the example of Christ in his boyhood days is worthy of imitation and regard. The inspired writer tells us that He was *subject*

unto His parents. He dwelt with them at Nazareth, and we are led to believe made labor honorable by working with His reputed father at the carpenter's trade. We could wish to know more about the youthful days of Christ, whether He mingled with and amused himself with the rest of the children in and around Nazareth. But the New Testament writers are silent on the boyhood state of Christ, yet we believe, since He was submissive to His parents in all things, He has, in passing through the childhood state sanctified it. Aside from the example of Christ, there are other reasons why children should manifest a spirit of subjection to their parents.

First, because the word of God demands it. Paul "the aged" in his epistle to the Colossians says: "Children, obey your parents in all things, for this is well pleasing unto the Lord." The Apostle would have children obey in all things consistent with the word and will of God. Parents should be "in the Lord," and in the exercise of light, love and understanding raise their children in His nurture and admonition. Again, children should be subject to their parents because they know you better and take a deeper interest in your welfare than anybody else in the world; therefore do not contradict or call in question their motives in assigning duties, or giving correction. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Entertain no unkind feelings or sullenness toward your loving parents. There should be no breaks in the relations of the family. Dear children, lay open your hearts with all candor and frankness to your parents. They love you. Tell them of your sorrows and burdens. In their loving hearts made sensitive through the spirit of Christ, are deep yearnings for your temporal, but especially for your spiritual welfare. Abraham in the fervor of his feelings said unto God: "Oh that Ishmael might live before thee."

Again, give benefit for benefit. Learn to labor and requite your parents. When you were young and helpless they nourished, comforted, and protected you, it therefore behooves you now that they are old to show piety at home, and assist them in whatever way you can. It is your God-given duty, it is your privilege. Finally;

children be subject to your parents, "that it may go well with thee." Many children, like the Prodigal son, in breaking loose from parental control, and home influences, have brought upon themselves untold shame and misery. The history of Absalom furnishes an instructive lesson to the young against the sins to which they are prone, particularly ambition and filial disobedience.

Says the Psalmist, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Young friends, keep your family records *clean*.

"How shall the young secure their hearts  
And guard their lives from sin?  
Thy word the choicest rules imparts  
To keep the conscience *clean*."

S. E. GRAYBILL.

Martinsville, Pa.

## 'Practical' Atheism.

"They profess that they know God but in works they deny Him." Titus 1:16.

## IN MEMORY OF MELVIN AND GLANCY.

Calm and blest, be their rest;  
God hath soothed them on His breast.  
They softly sleep, ne'er to weep,  
No rude storm, shall o'er them sweep.  
Fair angel-watchers chanting nigh,  
Only gentle breezes sigh.  
Rosebuds sweet, fair and fleet,  
Heaven must make their life complete.  
But sin or woe, they ne'er shall know  
Though our eyes with tears o'erflow.  
They shall bloom beyond the sky,  
And sleep 'till wakened from on high.

## OBITUARIES.

DIED, in Wainfleet, near Winger's, Ont., October 11th, 1887, James Lambert, an old brother, aged 66 years. He was a lifelong resident in Welland Co. He never professed religion until a few years ago, when he commenced to seek his Savior and confessed that he had found peace. Last spring at our Love-feast, he was received into the Church by baptism, and in October he passed away. His family said he was quite a different man the past summer. This is what we like to hear, and we hope the influence of his life may cause more to come to Christ. The funeral services were conducted by A. Bearss, of Ridgeway.

MARTIN SIDER.



DIED, at Quebec Hill, Simcoe county, Nottawasaga, Feb. 6th, 1888, Mary Ann Doner, wife of Jonathan B. Doner, and daughter-in-law of the writer, aged 35 yrs., 4 months and 27 days. She was converted in her early days, and was always a consistent member, faithful and conscientious in the performance of duty. She seemed to be reconciled to her departure. She admonished her husband to lead a different life from what he had done, and to bring up their children under Christian influence. She also bade farewell to her friends, then raising her hands, she said, "I see Jesus!" and soon expired. She left a husband, two children and one adopted son to mourn their loss. She was buried in Quebec Hill churchyard. Services were conducted by A. McTaggart and W. Klipper, from St. John 5:25. SAMUEL DONER.

#### FALLEN ASLEEP.

Brother William Vore Sr., of Cedarville, Stephenson Co., Ill., January 31, after an extended illness of chronic rheumatism, from which he suffered severely, but has always been resigned to the will of God, aged 78 years, 10 months and 20 days. The deceased came to this county in 1839. He embraced religion in his early life, and was connected with the Evangelical Association, of which he was a worthy member until about seven years ago; at which time we held a meeting in that place. He became convinced of the duty of being immersed which he also accepted and joined the church, and has been a faithful member until death. The funeral services occurred Feb. 2d, conducted by the writer and Sills. The deceased was an exemplary character and was generally respected by a large circle. A. L. MYERS.

DIED, Ella Nora Myers, daughter of Bro. John and Sarah Myers, of Stark Co., Ohio, March 1st, 1888, of typhoid pneumonia, aged 14 years and 4 days. Ella had embraced religion a short time before her sickness overtook her, she being one of the number who came out during our meetings this winter; and we doubt not was truly converted to God. Her deportment during the sickness testified to the fact that she was a new creature and was desirous that the Lord's will should be done. She was buried in the Valley Chapel cemetery, on Sunday the 4th inst. Services by Elder Hershey and the writer. J. E. MISHLER.

DIED, on Feb. 18, at Green Lake, Allegan county, Mich., Mary Springer, widow of Adam Shupp, aged 88 years, 8 months and 2 days. She leaves 5 children, 47 grand-children, 60 great-grand-children, and 2 great-great-grand-children. She was buried at Gaines, Feb. 20. Funeral sermon by Rev. Wm. Bergy. Mary Springer was married to Adam Shupp Jan. 20, 1816. They lived in wedlock over 60 years. Adam Shupp died about 9 years ago. About 14 years ago they moved to Michigan and lived with their son-in-law Levi Clemens. Mrs. Shupp united with the Brethren Church in her youth. She has been rather feeble for some time, and frequently expressed the wish to be called home. We hope she rests in peace.

DIED, Melvin Whisler, son of Brother Samuel and Susanna Whisler, of Ashland county, Ohio, on the 25th of February, 1888, of typhoid pneumonia, aged 15 years, 10 months and 16 days. Melvin was a bright inoffensive, promising boy, the eldest of the family. They had the measles and he was just over them when he took sick again. He made peace with God and all, and we trust went home to glory. Also Glancy Whisler, youngest son of the same, died Feb. 21st, 1888, of lung fever, aged 8 months and 21 days. Both funerals were held in Chestnut Grove Meeting-house by the writer and the home ministry. They were buried in the cemetery adjoining. J. E. MISHLER.

DIED.—March 10, 1888, near Jansen, Nebraska, Agnes Warkentin, wife of Peter M. Warkentin, buried March 13, Funeral services were conducted by J. A. Wiebe and Peter Fast. Deceased's maiden name was Agnes Thiesen. She with her relatives and others came from Southern Russia about twelve years ago and settled at Jansen, Neb. About seven years ago the spirit of the Lord began to work in their neighborhood, and many of them came to Jesus and received forgiveness of sins; among the number was Agnes. When yet quite young she was baptized in 1881 by Jacob A. Wiebe from Hillsboro, Marion Co., Kan. She lived so that she was ready to go home when her hour came. Many of her friends came to see her before she passed away; and she told those who were Christians to be faithful, and the others to come to Jesus. She said, "Now I will soon see my Jesus, and drink of the Water of Life." Many hearts

were deeply touched and many tears were shed. She leaves a husband, an infant son, and a large circle of friends to mourn their loss; and while they miss her very much, they are comforted in the thought that she rejoiced to go, and they may all meet her if they are faithful.

The above statement was sent us by P. W. Thiesen, brother of the deceased. He also writes that he would like for some of the Brethren to visit them. There seems to be a desire for a closer union with the Brethren.—ED.

(From the Mount Joy Herald.)

George Lenhart was probably the oldest citizen of East Donegal township. For perhaps fifty years he had lived in the vicinity of Maytown, though not all the time at the place of his last residence. In his prime he was a carpenter and builder, an excellent mechanic; but later he turned his attention mostly to farming. We had known Mr. Lenhart for over forty years, during all which time he was an active, consistent member of the River Brethren Church. He died at 91 years of age; his wife, who is some years his junior, survives him. His son, Cyrus, and a daughter married to H. E. Eyer, live in Kansas. The rest of his children live near his late home. One daughter is married to D. M. Eyer of Schock's Mills. Mr. Lenhart died on March 10th.

Since writing the above, Mrs. Lenhart also died. She was eight years younger than her husband, which made her age 83 years. Their son, Cyrus Lenhart of Kansas, came in to attend the funeral of his father; and so he was also here to attend his mother's funeral, which took place on last Wednesday, March 21.

Wolgemuth: Like Mr. and Mrs. Lenhart, so Mr. and Mrs. Wolgemuth were among the few husbands and wives who lived together to so great an age. Mr. Christian Wolgemuth lived all his lifetime in the vicinity of Elizabethtown. He raised his family on the farm now owned by Mr. Andrew Heisey, east of the town where he lived till he was an old man; yet it is a good many years since he left there. He was a member of the same church as Mr. and Mrs. Lenhart, the River Brethren, among whom two of his sons, Revs. John and David Wolgemuth, are preachers. His business was farming; but he lived retired for many years. He was 89 years of age. At this writing it is reported that his wife is so very feeble that she is apt to follow him quite soon.